

EDITOR'S NOTES

There are six fascinating papers in this volume: one each for philosophy and business, philosophy and education, philosophy and geometry, philosophy of deconstruction, philosophy of religion, and enlightenment and tradition. There is one book review and one book note.

Engelbert Calimlim Pasag, in “Corporate social responsibility: Business philosophy in global times,” discusses the concept of corporate social responsibility of corporations, including its different facets. He presents the advantages of CSR and its drawbacks, and argues that corporations have the greater responsibility to improve the well-being of society as it improves the well-being of their stakeholders.

In “Philosophy of William T. Harris in the annual reports,” Peter M. Collins presents the philosophical and educational principles of Harris embodied in his twelve annual reports as superintendent of public schools from 1867-79. While the context of these principles is pedagogical, Collins discusses the areas of philosophy represented: metaphysics, anthropology, epistemology, ethics, and philosophy of religion. Their philosophical synthesis is worthy of consideration because, as Collins says, the embodied principles are acclaimed nationally and internationally as “the most valuable official publications in American educational literature” at the time.

In “The *Meno* and the second problem of geometry at 86e,” Samet Bagce attempts to show the connection between the first problem to the second problem of geometry as Socrates discussed them in the Platonic dialogue *Meno*. Bagce discusses the various solutions offered to solve the second problem. Towards the end of the paper he presents his own interpretation of the problem and then offers his own construction of that problem of geometry.

Marie Chris B. Ramoya, in “Elements of deconstruction: *Differance*, dissemination, *destinerrance*, and geocatastrophe,” tries to make clear these difficult Derridean concepts. Deconstruction takes man’s experience as subject to textuality and is therefore open to interpretation. It is a reaction to logocentrism, which is a “longing for presence at the center of thought.” Logocentrism “generates a hierarchized system of opposites” where the “superior term in these opposites serve to establish their status and thus make the others inferior.” Derrida discusses the intricacies and contaminations of speech and writing. *Differance* is a combination of difference and deference. It considers the sign as the supplement of the thing. Its structure is determined by the trace of the thing which is forever absent. The use of the different senses of the sign is deferred until the signified thing becomes apparent. Dissemination pertains to the sign’s meaning to be communicated by different means. The sign can be detached from its referent but it can still be used or reused in the absence of the thing and can still be meaningful. It has this property of iterability or repeatability. *Destinerrance* pertains to the sending of the textual, or the sign’s, message to the addressee or destination. It follows the postal principle where the message is always subject to mediation (delay, loss, detour) and it carries the impossibility of arriving until it arrives. Lastly, geocatastrophe refers to travel or “a traversal from somewhere to somewhere else.” Experience is a traversal or

voyage. It “contains within itself both reaching one’s destination and whatever it is that happens, expected or otherwise.” Experience as a traversal entails “an encounter with a truly other, unexpected, not in the program, in a sense, catastrophic.” It is an event of alterity, always geocatastrophic in nature, that is, it “occurs by surprise and incalculable.” It is like the voyage of Ulysses in *Odyssey*, which carries the catastrophic alterity and the “faith in the perhaps.”

Benson Ohihon Igboin discusses the God question in, “The God question and human claim to omnipotence.” The God question includes a discussion of his omnipotence as an all-powerful being who apparently does not need any defender from attacks against him. Believers in him still think that God needs defenders as they have the power and duty to defend him as they are acting, by virtue of the promise of reward, as the “arm” or “brain” of God. Igboin believes that such a situation denies both God and man of the claim to omnipotences. He asks and discusses how plausible such a situation is in real life?

Tradition, argues Sunday Olauwa Dada, in “Tradition in the Enlightenment discourse and the conservative critique,” has not only been disparaged but also discredited as hindering the development of progress through reason. He discusses the Enlightenment discourse of Rene Descartes, the philosophes, and Immanuel Kant and the contrary conservatice views of Edmund Burke. Dada contends that despite the differing views of the Enlightenment and conservative thinkers on the subject of tradition, they failed to pay attention to its dynamics. A proper focus on the values of tradition is important to make tradition relevant to development.

Noelle Leslie Dela Cruz reviews Thomas Flynn’s book *Sartre: A philosophical biography*. It talks about the life of Jean-Paul Sartre with emphases on his philosophical views, vicissitudes, and inclinations. That must be the reason why Flynn allots only a few paragraphs of the relationship between Sartre and Simone de Beauvoir (who wrote four volumes of it). Flynn’s biography covers, among others, Sartre’s childhood, teaching experience, wartime experience, attachment to communism, late philosophical works, and old age. Among the biographical works that Dela Cruz has examined, she adjudges Flynn’s biography as the best.

Jeffrey M. Centeno discusses John Caputo’s *The insistence of God: A theology of perhaps*. If “God, the name of the name, is beyond all names,” how should we take into account a meaningful discourse on God outside of existence, since the question of God is intimately bound up with the human condition? While an adequate interpretation of God is unclear, what is, however, clear is “the persistence of God that continues to haunt our consciousness.” That persistence is an insistence that is best encapsulated in Caputo’s postmodern and radical theology of “perhaps.”

This January 2016 issue of the journal lists the PNPRS officers and members, and the donors. We hope these papers will engross the readers’ attention and that they will find them worth reading.

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Editor